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Barking in Essex the
2d. of the 6th Mon. 1665.

This was given forth on the publique
Fast day appointed for preventing the
spreading of the Plague by a *mourner*
in *Sion* under restraint, for worship-
ing God in the Spirit who is a friend &
willeth health both to the Soules and
bodies of all people upon the earth.

THE END.

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34

THE
CAUSES
OF
GOD's VVRATH
Against *ENGLAND*;
AND A
Faithfull Warning
From the LORD to
Speedy Repentance;

Fore-told by, and delivered in,
A LETTER to the KING,
Dated the 4th of the 7th month, 1663.

By *CHARLES BAYLEY*, then Prisoner in the City
of *Bristol*, now in the Tower of *London*.

London, Printed in the Year, 1665.

THE
CAUSES

OF
GOD'S VVIRATH

Against ENGLAND

AND A

Faithfull Warning

From the LORD to

Speedy Repentance;

Forsooth by, and delivered in,

A LETTER to the KING

Dated the first of the sixth month, 1603.

By CHARLES BAYLEY, then Prisoner in the City
of Bristol, now in the Tower of London.

London. Printed in the Year, 1603.

*A Copy of a LETTER to the
KING, &c.*



O KING, The Whirlwind of the Lord God is coming on the Nations; and Who is ready to be poured forth upon all the workers of Iniquity: so that all are to hasten to meet the Lord in Judgment; and thou amongst the rest, O King, wilt not be exempted; but naked must thou appear before the King of Kings, who is come, and risen to take to himself the Possession, and sole Rule of all the Kingdoms of this World: And this in England will first be known and brought to pass, in as much, as it hath first been warned above, and beyond all the Nations and Kingdoms of the world.

Therefore, Sir, and give me, O King, what in the Life of Love I shall in much plainness say unto thee, and what in the Vision of the Almighty, I have seen concerning those, who seem to be nearly allyed unto thee. I have seen, and beheld them in their sending themselves forth to slay the innocent, and to shed blood; living in their false security, and then I heard a voice, which said, Their time is but short; and verily, I laid up the saying in my heart, waiting in quietness until I might have a fit opportunity to speak unto thee concerning this matter; but I have remembered the promise I made to thee, when I spoke unto thee last, which was, That if I did know any thing which would do thee hurt, I should tell thee of it; so that I being thus bound by promise, I could do no other in this Message and Warning of Love than to advise thee of these following things, which lead to thy uncessant pain and destruction. I shewed thee, O King,

[Firstly] The great Rising and murk of Eating and Drinking without fear, and rising up to play, all which is found daily within thy Court; the Lord's Seal upon it.

[Secondly] The great Chattering and Warriness; and

the making provision for the flesh, to fulfil the lusts thereof, the Spirit of the Lord God is grieved therewith, and his Anger is kindled against it, and ready to break forth, and burn with unquenchable fire, which not any thing will be able to quench, except true and unfeigned Repentance, which will be hard to be found within thy dwelling-place, O King.

Thirdly, The great and grievous Oppressions which are within thy dwelling-place, the Lord mourns because thereof, as also the great Swearing, and For-swearing, Pride, and Hypocrisie which is within thy Gates, the Lord cannot have doing against thy Family for it.

And Fourthly, That many and grievous Injuries which the Lord's People have sustained under thy Name and Government, the Lord of Truth is highly displeased with thee because of it. And thus saith the Lord of all the Kingdoms of the Earth.

For consider, O King, (as thou art an earthly Prince) should it not have been a grievous thing for thee to have seen thy true and faithful Subjects, to be taken and cast into Prison, and there kept until Death, and the spoiling their goods, to the undoing, not only of themselves, but their Families, for no other cause, but for their Loyalty and Subjection to thee, having a tender care and respect to thy Law; yea, may I not say, that thing hath gone already very near thee, even the things which have been done against thy Father's Subjects, and thy own. And thou knowest right well, that thou art not clear from taking revenge upon thine and their adversaries for such like doings.

Then, O King, What must thou in righteousness expect to be done, or will be done, unto all those who have had a hand in the imprisoning in like manner, the Priests, Servants and Subjects of the Most High God, for no other cause, then before mentioned in the similitude concerning thee and thy loyal Subjects.

Verily, O King, because I love thy soul, I cannot flatter thee, but in the truth and sincerity of my heart, I will faithfully and plainly, and tell thee, thou art highly guilty, and concerning this matter, inasmuch as thou hast conspired to the harm which hath been done to the Followers of the Lamb,

who is the absolute KING of Kings, and PRINCE of Princes, and JUDGE of all the Judges, Rulers and Potentates in the Earth, and he will verily take Vengeance on his, and his Fathers enemies; and this is the Word of the Lord God unto thee, which shall surely be fulfilled ere this Generation pass away, and I shall be clear of thy blood concerning this matter, before the Lord and all his holy Angels, and Saints who have suffered Death in nasty Holes and Dungeons in this Nation, and still do in many places suffer in like manner, for no other cause, than for the Cause of God, and the Testimony of a good Conscience, witnessing against Tyranny, that insupportable Popish Superstition, and Imposition, which hath been contrary to the Mind and Will of God set up in this Nation; as also Swearing, and other things, which for conscience sake they could not do, they have, and do still suffer deeply.

And know, O Kings, that the Death and sufferings of Gods People is verily come very high unto him: Therefore this further I have to say unto thee, in the tender bowels of Gods Love, Oh that the Repentance of *Ninive* could but yet be seen or found within thy House, before the Anger of the Lord break forth, and there be no remedy.

Sodom and the parts adjacent therunto, were consumed because of Lust, Idleness and fullness of bread: now say whether all these things be not found within thy borders: I than why should I be blamed, for preaching Repentance unto all, who thus in the Light and Day of God are found guilty of these things.

And then again, read and consider, was it not because of Whoredoms, and such like doings, which caused the Spirit of Truth to say, That it repented the Lord as the *heaven* that he had made man, by which it was said, *My Spirit shall not abide with man*, so that the flood of his wrath down-whelmed the wicked, and brought them within his snare of pleasure. And seeing that God is unchangeable, the same yesterday, to day, and for ever, why should we think he expected suddenly to be done, though not by us, yet in us.

by unquenchable fire it shall be done; and what if I should say in the Spirit of the Lord, that this fire is already kindled, before which the wicked shall be as stubble fully dried; surely, O King, I am ready to seal the same with my blood: yea, and furthermore, I say, it shall never be extinguished more until that Iniquity, and the workers thereof shall utterly be consumed from off the Earth: though at present it may, and hath but yet appeared as a little spark, yet behold it burneth secretly and hiddenly, and none but those who are in the Light and Mystery of God can see it, or understand the matter: but notwithstanding the wicked shall feel it to their utter overthrow and misery.

Further, I say unto thee, Believe not those that flatter thee with fawning and flattering Titles and Behaviour, for verily they are thy greatest enemies, and will soonest turn their hand against thee, and this is the infallible Truth of God unto thee, written in tender love and pity unto thy soul, and one day thou shalt come to witness, and know this to be the Truth of God, sent unto thee by a real and unfeigned Lover of thy soul, which I desire might find acceptance with God.

When thou wast low in thine own eyes, God brought thee without the help of the arm of flesh into thy Kingdom, and thou being now highly exalted, there is great danger nigh; I know it not from man, nor by man, but in, and by the Spirit of the Lord God, who will not respect the persons of any.

And this is a true and faithful Message unto thee, O King, written, and sent in love to thy immortal soul, to the end, thou mightest not be wholly rejected of the Lord, and deprived both of this Kingdom, and that which is to come: for if a repenting heart be but yet found within thy breast, thou mightest surely be everlastingly happy for ever in the Heavens with the blessed Host of God, though thy outward Kingdom should be taken from thee suddenly, which thing only lieth in the power of him who hath given thee life, and breath, to do much dispose of, to whom he will: and lay this to heart,

that without holiness no man shall see the Lord, but in dreadful Judgment. O King, for thy sake I could dye, that thou mayst yet live and reign for ever and ever.

Written by one that is a Prisoner in *Newgate* in the City of *Bristol*, for the Testimony of God's Truth, and for the witnessing against the Idol-Priests, against whom the Anger of the Lord is kindled, who hath decreed that not one of them shall remain in the Land; And let me not be accounted thy Enemy, because I tell thee the truth in this matter.

There are many more things, which the controversie of the Lord is against; but for brevities sake I shall forbear to speak of them at present, desiring so much favour of thee, as to see thy face, that I might yet further shew thee the Mind and Will of God, in the doing of which, thou wouldst be blessed; which is my true and unfeigned desire concerning thee.

Known by the Name of

CHARLES BATLEY.

the 4th of the
7th month,
1663.

T H E E N D.